

Exploration of Plant Species in Traditional Ceremonies Kajang Tribe in Bulukumba Regency South Sulawesi

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Abstract: Plant that is used in traditional ceremonies kajang tribe in Bulukumba regency is a symbol of the hopes from society containing two meanings, religious and adjust to the plants function. The research method is descriptive, conducted in Tanah Towa village, Kajang Sub-district which aimed to determine species of the plants, parts of the plants, and the meaning of the plants in traditional ceremony. Informants consisted of indigenous leaders and community leaders who are aged over 50 years, while community leaders under the age of 50 years. Data collection techniques are interview and documentation techniques while processing the data with qualitative descriptive analysis. The result of the research show that, species of plants that is used in traditional ceremony, there are 26 species were classified into 17 order, part of the plant that used are roots (radix), stems (caulis), leave (folium), flowers and fruit (flos and fructus). Traditional ceremonies especially using plants are wedding ceremony, pregnancy, birth, funerals, new homes, agricultural, prolonged drought, pilgrimage to the tomb, and Ammatoa inauguration ceremony.

keywords : traditional ceremony, kajang tribe, and species of plant

INTRODUCTION

Kajang tribe is one of the tribes who lived hereditary in the hinterland of kajang sub-district, Bulukumba Regency, South Sulawesi. The area was considered as the ancestral land and they named it, Tana Toa. In Tana Toa Kajang tribe divided into two groups, namely Kajang Inside and Kajang Outside. Tribe of Kajang Outside live and stay in seven villages in Bulukumba, while Tribe of kajang Inside living only in Benteng hamlet, in the Benteng hamlet Kajang community carry out all the activities that are still related to traditional life and uphold to the ancestors teachings that always maintain the balance of life with nature (Anonymous, 2008).

Kajang Tribe still defend traditional value with use Makassar language along with konjo dialect (Akib, 2003) and keep the sanctity of Ammatoa leader or Indigenous leader. Ammatoa community have characteristics that are different from other social group not only from the attributes that they wear but the way they treat nature as well the very typical religious act. Ammatoa society uphold into “pasang”, which literally means verbal message that must be followed, obeyed and implemented, although no formal knowledge they know how to interact with the environment and the use of plants in traditional ceremonies.

The use of plants in traditional ceremony prove that : overall interrelation between local communities with natural environment, as one component of traditional ceremony according to community trust it have the other purpose and the symbol prove that human existence can not be separated from the natural environment (Manyambeang, 1992). Ethnobotany approach is intended to review the etnologi and botany terms, with this approach can be seen how the relation between the life of a community (ethnic) with plant resources that exist in the environment, people's attitudes or behavior to the plant in daily life.

Community of Ammatoa assume that the environment should not be exploited but as a life companion in daily life, so that in the traditional ceremony was covering the whole life cycle starts in the womb or pregnancy, birth, childhood, teenager, adult, married into the death, Kajang community using the kinds of plants as a garnish or as a complement in ceremony that gives typical epitome. All of this set by the mores that have been agreed by the ancestors and passed on to the generation this day.

To find out the problems related with the use of plants in traditional ceremony Kajang Tribe, we conducted the exploration research of plants species used in traditional ceremonies Kajang tribe in Bulukumba regency.

OBJECTIVE OF RESEARCH

- a. To determine the types of plants and the meaning contained within each plant species
- b. To gain knowledge and conserve the plant species that used in traditional ceremonies

METHODS AND RESEARCH VARIABLE

This study was conducted in 7 hamlet/village and every hamlet consist of two people, Indigenous leader, people aged above 50 years old and under 50 years old. The method is descriptive. The variables are the type of plants that used in traditional ceremony in Kajang tribe.

Data collection technique are primary data collection is direct interview with respondent that have been assigned based on field observation, while the secondary data is study area, area, climatic condition and social condition that obtained from the archives. Data processing techniques include: plants that have been collected was photographed and described every kind of plants.

RESULTS AND DISCUSSION

Tanah Towa village consist of 9 village, seven village is customary area led by Ammatoa. People house form uniformly magnitude and the direction. House with 16 masts, kale bola consist of three parts that separated by *pappamuntulaor lattariolo* (place for guests), *lattatangga* (where the host receiving guest) and *tala-tala* (bed woman). *Dasere* (floor) made from bamboo tied to one another, roofed with palm leaf, kitchen and toilets located in *latta riolo* left from the door, location of the kitchen at the front intended that the guest know the host preparation, it is mean if kitchen was operating the gest will be treated and should not return, refusing a banquets causing the host offended and insulted. Prohibition to build a new house with raw materials such as bricks, according to “pasang” “advice” it was forbidden because dead person in the grave is flanked by the soil.

Wearing black clothes, black colour on clothes is a form equality in all things, including similarity in simplicity, equality, similarity form of birth. This uniformity is intended to avoid mutual jealousy between them which can gain much advantage but destroy the forest. Ammatoa main livelihood society is farming in the rice fields or field that they got from previous generation. They work without any modern agricultural system, they still uphold into traditional farming system with their own lifestyle of Ammato leadership. Another livelihood is to weave *tope leleng* (black fabric) and made a woven from pandaus leaf (*pandanus* sp) into the mat while kids cattle

raising. They use Makassar language along with konjo dialect, so it is very difficult to find people who can speak bahasa in the region.

A) *Nupital*

Table 1. Plants type used in traditional wedding ceremony

No.	Activity	Plants used			Parts Used	Advantage
		Local names	Binomial	Family		
1	Ceremony during bathing	Kaluku	<i>Cocosnucifera</i> L.	<i>Arecaceae</i>	Fruit	In order to make bride hair clean, lush and shiny As fragrances and symbol of happiness
		Lohe'	<i>Citrus aurantifolia</i> Swingle.	<i>Rutaceae</i>	Fruit	
2	Wedding day ceremony	Pare	<i>Oryza sativa</i> L.	<i>Poaceae</i>	Fruit	So the food needs are fulfilled
		Tabbu	<i>Saccharum officinarum</i> L.	<i>Poaceae</i>	Root to the stem	In order for the bride and groom get in abundance and continuous
		Kapasa	<i>Gossypium acuminatum</i> Roxb.	<i>Malvaceae</i>	Fruit	To burned along with the candlenut as room deodorizers
		Sapiri	<i>Aleurites moluccana</i> Willd.	<i>malpighiaceae</i>	Fruit	To burned as room deodorizers
		Indru	<i>Arenga pinnata</i> Becc.	<i>Arecaceae</i>	Fruit	Water to drink
		Pao	<i>Mangifera indica</i> L.	<i>Malvaceae</i>	Fruit	Just as <i>erang-erang</i> (taken to the bride's home)
		Sala '	<i>Salacca edulis</i> Reinw.	<i>Arecaceae</i>	Fruit	Peace in the household (<i>erang-erang</i>)
		Rambutan	<i>Nepehelium lappceum</i> L.	<i>Sapindanaceae</i>	Fruit	<i>Erang-erang</i>
		Tinappasa	<i>Gendarusa vulgaris</i> Ness.	<i>Acanthaceae</i>	Leaf	As symbol of peaceful atmosphere for the bride and groom
		Dingin-dingin Banda	<i>Kalanchoe pinnata</i> Pers.	<i>Crassulaceae</i>	Leaf	In order for both families remain in peaceful
		Lohe'	<i>Ananas comosus</i> Merr.	<i>Bromeliaceae</i>	Leaf	As <i>erang-erang</i>
		Loka	<i>Citrus Sinensis</i>	<i>Rutaceae</i>	Fruit	As <i>erang-erang</i>

No.	Activity	Plants used			Parts Used	Advantage
		Local names	Binomial	Family		
			Os. <i>Musa paradisiaca</i> L.	<i>musaceae</i>	Fruit	As symbol of to be in abundance and continuous

The wedding ceremony is only done one day at bride house, which was attended by society and family. In the bridal room put *Kalanchoe pinnata* leaf that symbolizes peaceful atmosphere for the bride and groom, candlenut and cotton burned as room freshener, while *aren* (sugar) water used as palm wine for drinking by people who attended. Plants used in wedding ceremonies ranging from the bride bathed until marriage. Bathing process is done one week before the event takes place. Coconut was used to take *Santan* (coconut milk) and rubbed through the head bride with the aim to be clean and shiny hair. Lime juice mixed with bride bath water as fragrances and as symbol of happiness.

Erang-erang's complementary which brought to the bride are mango, rambutans, pineapple and sweet orange. Jackfruit fruit has meaning about the eternal happiness and peace. While stalks segmented sugarcane fruit brought to the men so both of them always get in abundance and remain sustainable or continuous.

B. Pregnancy Ceremony

Table 2: Plants Type Used in Pregnancy Ceremony

NO	Activity	Plants used			Parts used	Advantage
		Local names	Binomial	Family		
1.	Pregnancy Ceremony	Leko '	<i>Piper betle</i> L.	<i>Piperaceae</i>	Leaf	As <i>pandingingi</i> , to pray and ask for God's protection
	a. Massaging	Tinappasa	<i>Gendarusa vulgaris</i> Ness.	<i>Acanthaceae</i>	Leaf	As <i>pandingingi</i> , to pray and ask for God's protection
		Cold food	<i>Kalanchoe pinnata</i> Pers.	<i>Crassulaceae</i>	Leaf	As <i>pandingingi</i> , to pray and ask for God's protection
		Rappo	<i>Areca cathecu</i> L.	<i>Arecaceae</i>	Fruit	As <i>pandingingi</i> , to pray and ask for God's protection
		Katangka	<i>Polysciasfruticosa</i> Harms.	<i>Araliaceae</i>	Leaf	As <i>pandingingi</i> , to pray and ask for God's protection
		Pare	<i>Oryza sativa</i> L.	<i>Poaceae</i>	Stalks and fruit	As <i>pandingingi</i> , to pray and ask for God's protection
	b. Seven monthly ceremony	Loka	<i>Musa paradisiaca</i> L.	<i>Musaceae</i>	Fruit	So the children behave well from all sides
		Sala '	<i>Salacca edulis</i> Reinw.	<i>Arecaceae</i>	Fruit	So the children behave well
		Kaluku	<i>Cocos nucifera</i> L.	<i>Arecaceae</i>	Fruit	So the children will

		Pao	<i>Mangifera indica</i> L.	<i>Malvaceae</i>	Fruit	not sickly So the children will not sickly So the children will not sickly
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Seven monthly ceremony was made during massaging conducted by *sanro* (midwife) then prepared various types of plants that are used as *pandingingi* then do the reading prayers to God for protection. As a gratitude to *sanro*, given 4 tie rice, 4 tie coconuts and 4 comb bananas.

C. Children Birth Ceremony

Table 3. Plants Type Used on Children Birth

No.	Activity	Plants used			Parts used	Advantage
		Local names	Binomial	Family		
1	Birth ceremony a. Born	Kaluku	<i>Cocos nucifera</i> L.	<i>Areaceae</i>	Leaf	As the base when a new child is born As the base when a new child is born
		Loka	<i>Musa paradisiaca</i> L.	<i>musaceae</i>	Leaf	
		Pare	<i>Oryza sativa</i> L.	<i>Poaceae</i>	Stalk & Fruit	
2	Birth Ceremony a. Tompolo (Ceremony at 7 th day after children birth)	Rappo	<i>Areca catechu</i> L.	<i>Areaceae</i>	Fruit	So the child behave well
		Leko'	<i>Piper betle</i> L.	<i>Piperaceae</i>	Leaf	So the child do not get sick
		Kaluku	<i>Cocos nucifera</i> L.	<i>Areaceae</i>	Fruit	So the child do not get sick
	b. Kalomba (Salvation)	Loka	<i>Musa paradisiaca</i> L.	<i>musaceae</i>	Fruit	So the children are not sick (head boils)
		Banda	<i>Ananas comosus</i> Merr.	<i>Bromeliaceae</i>	Fruit	To be successful children and have a continuous luck
	c. Nipasallang (Circumcision)	Pandan	<i>Pandanus amaryllifolius</i> Roxb.	<i>Piperaceae</i>	Leaf	In order for the child later are not easily get sick and succeed
		Leko'	<i>Piper betle</i> L.	<i>Acantaceae</i>	Leaf	In order for the child later are not easily get sick and succeed

No.	Activity	Plants used			Parts used	Advantage
		Local names	Binomial	Family		
	d.Nitarasa (teeth child in sharpening)	Rappo	<i>Areca catechu</i> L.	<i>Araliaceae</i>	Fruit	As <i>pandingingi</i> , to pray and ask for God's protection
		Tinappasa	<i>Gendarusa vulgaris</i> Ness.	<i>Arecaceae</i>		
		Dingin-dingin Ra'ra	<i>Kalanchoe pinnata</i> Pers. a Harms.	<i>Tilaceae</i>	Leaf	As <i>pandingingi</i> , to pray and ask for God's protection
		Loka	<i>Hibiscus tiliaceus</i> L.	<i>Lilliacae</i>	Leaf	As <i>pandingingi</i> , to pray and ask for God's protection
		Siri'	<i>Musa paradisiaca</i> L.	<i>Piperaiaceae</i>	Leaf	
		Leko '	<i>Cordyline fruticosa</i> A.Chev.	<i>Acantaceae</i>	Leaf	As <i>pandingingi</i> , to pray and ask for God's protection
		Tinappasa	<i>Piper betle</i> L. <i>Gendarusa vulgaris</i> Ness.	<i>Crassulaceae</i> <i>Arecaceae</i>	Leaf	Symbol of prosperity
		Cold food	<i>Kalanchoe pinnata</i> Pers.	<i>Araliaceae</i>	Leaf	As the wrapping
		Rappo	<i>Areca catechu</i> L.		Leaf	So the children have good enterprise later
		Katangka	<i>Polyscias fruticosa</i> Harms.		Leaf	
					Fruit	As <i>pandingingi</i> , to pray and ask for God's protection
					Fruit	As <i>pandingingi</i> , to pray and ask for God's protection
						As <i>pandingingi</i> , to pray and ask for God's protection
						As <i>pandingingi</i> , to pray and ask for God's protection

Coconut and banana leaves are used in newborns because of, the newborn child should not be directly related to land. Ceremony at birth (day 7) Tompolo done as a sign of gratitude, which *sanro* (shaman) chewing betel and areca leaves then placed on the child's head in order to not easily get sick.

Kalomba ceremony (salvation) used coconuts, pineapples and mangoes only as symbol that children do not get sick easily and the use of bananas intended that children are successful and have a continuous luck while pandan leaves are struck on the feet of children with hope that children remain well-behaved

D. Funerals New House Ceremony

Table 4. Plants Type Used in Up Home Ceremony

Activity	Plants used			Parts used	Advantage
	Local names	Binomial	Family		
Funerals New House Ceremony	Leko '	<i>Piper betle</i> L.	<i>Piperaceae</i>	Leaf	As <i>pandingingi</i> , to pray and ask for God's protection
	Dingin-dingin	<i>Kalanchoe pinnata</i> Pers.	<i>Crassulaceae</i>	Leaf	As <i>pandingingi</i> , to pray and ask for God's protection
	Rappo	<i>Areca cathecu</i> L.	<i>Arecaceae</i>	Fruit	As <i>pandingingi</i> , to pray and ask for God's protection
	Tinappasa	<i>Gendarusa vulgaris</i> Ness.	<i>Acanthaceae</i>	Leaf	As <i>pandingingi</i> , to pray and ask for God's protection
	Katangka	<i>Polyscias fruticosa</i> Harms.	<i>Araliaceae</i>	Leaf	As <i>pandingingi</i> , to pray and ask for God's protection
	Loka	<i>Musa paradisiaca</i> L.	<i>musaceae</i>	Fruit	As <i>pandingingi</i> , to pray and ask for God's protection
	Kaluku	<i>Cocos nucifera</i> L.	<i>Arecaceae</i>	Leaf	As <i>pandingingi</i> , to pray and ask for God's protection
	Siri '	<i>Cordyline fruticosa</i> A.Chev	<i>Liliaceae</i>	Leaf	As <i>pandingingi</i> , to pray and ask for God's protection
	Pare '	<i>Oryza sativa</i> L.	<i>Poaceae</i>	Stalks and fruit	As <i>pandingingi</i> , to pray and ask for God's protection
	Sapiri	<i>Aleurites moluccana</i> Willd.	<i>malpighiaceae</i>	Fruit	As <i>pandingingi</i> , to pray and ask for God's protection
	Kapasa	<i>Gossypium acuminatum</i> Roxb.	<i>Malvaceae</i>	Fruit	As <i>pandingingi</i> , to pray and ask for God's protection
	Nipa '	<i>Nypa fruticans</i> Wormb.	<i>Arecaceae</i>	Leaf	In order for home owners to have in abundance and continuous.
	Parring	<i>Dendrocalamus</i>	<i>Poaceae</i>	rod	

Activity	Plants used			Parts used	Advantage
	Local names	Binomial	Family		
		<i>asper</i> Schulf. F			As symbol that home owners always in abundance and have guests as well and do not get a lot of trouble later in life

House building process was led by *urangi*, the roof is made from *nipa* leaves, bamboo as a binder, after the house done then chanting prayers held before the owner living the home. Plants that are used as coolants in up home ceremonial are betel, areca, *Kalanchoe pinnata*, gendarusa and a single banana bunches which aims to offer prayers and asked for God's protection, these plants are tied together with a carriage and coconut leaves hung on the center pole of the house.

E. Prolonged Drought Ceremony

Table 5. Plants type used in prolonged drought ceremony

Activity	Plants used			Parts Used	Advantage
	Local names	Binomial	Family		
Prolonged drought ceremony	Leko '	<i>Piper betle</i> L.	<i>Piperaceae</i>	Leaf	As <i>pandingingi</i> , to pray and ask for God's protection
	Dingin-dingin	<i>Kalanchoe pinnata</i> Pers.	<i>Crassulaceae</i>	Leaf	As <i>pandingingi</i> , to pray and ask for God's protection
	Rappo	<i>Areca</i>	<i>Acanthaceae</i>	Fruit	As <i>pandingingi</i> , to pray and ask for God's protection
	Tinappasa	<i>cathecu</i> L.	<i>Araliaceae</i>	Leaf	As <i>pandingingi</i> , to pray and ask for God's protection
	Katangka	<i>Gendarusa vulgaris</i> Ness.	<i>musaceae</i>	Leaf	As <i>pandingingi</i> , to pray and ask for God's protection
	Loka	<i>Polyscias fruticosa</i> Harms.		Fruit	As <i>pandingingi</i> , to pray and ask for God's protection
	Indru	<i>Musa paradisiaca</i> L.	<i>Araceae</i>	Fruit	As <i>pandingingi</i> , to pray and ask for God's protection
		<i>Arenga pinnata</i> Becc.			as offerings
					The water is to be drunk by the people who attended

Prolonged drought ceremony using *pandingingi* plants where *aren* (sugar) water served to the people present at the ceremony, the plants used in the ceremony are: betel, areca, gendarusa,

kalanchoe pinnata which aims to offer prayers and asked for God's protection (Tu Rie' A'ra'na) which led by *Ammatoa* and held massively as an official event and located in Tombolo forest.

F. Offerings Ceremony to the ancestors

Table 6: Types of plants that are used in offerings ceremony to the ancestors

Activity	Plants used			Parts used	Advantage
	Local names	Binomial	Family		
Offerings Ceremony to the ancestors	Leko'	<i>Piper betle</i> L.	<i>Piperaceae</i>	Leaf	As <i>pandingingi</i> , to pray and ask for God's protection
	Rappo	<i>Areca cathecu</i> L.	<i>Areceaeae</i>	Fruit	As <i>pandingingi</i> , to pray and ask for God's protection
	Bonte	<i>Cucumis sativus</i> L.	<i>Cucurbitaceae</i>	Fruit	To be eaten by the people
	Nangka'	<i>Artocarpus heterophylla</i> Lamk.	<i>Moraceae</i>	Fruit	To be eaten by the people

Ten species of plants used in ancestors ceremonies led by *Ammatoa* and attended by indigenous leader. Betel leaf, and some foods such as cucumber and jackfruit placed in a container as a cooler to pray and ask for God's protection

G. A'Paruntu Pa'Nganro Ceremony (Citizen Obedience)

Table 7. Kind of Plants Used in A'Paruntu Pa'nganro Ceremony (Citizen Obedience)

Activity	Plant Used			Part Used	Advantage
	Local name	Binomial	Family		
A'ParuntuPa'nganro Ceremony (Compliance villagers)	Tala'	<i>Borassussundaica</i> Becc.	<i>Areceaeae</i>	Leaf	Created as mats and baskets for food
	Leko'	<i>Piper betle</i> L.	<i>Piperaceae</i>	Leaf	As <i>pandingingi</i> , to pray and ask for God's protection
	Dingin-dingin	<i>Kalachoepinnata</i> Pers.	<i>Piperaceae</i>	Leaf	As <i>pandingingi</i> , to pray and ask for God's protection
	Rappo	<i>Areca cathecu</i> L.	<i>Crassulaceae</i>	Fruit	As <i>pandingingi</i> , to pray and ask for God's protection
	Tinappasa	<i>Gendarusa vulgaris</i> Ness.	<i>Areceaeae</i>	Fruit	As <i>pandingingi</i> , to pray and ask for God's protection
	Katangka	<i>Polysciasfruticosa</i> Harms.	<i>Acanthaceae</i>	Fruit	As <i>pandingingi</i> , to pray and ask for God's protection
			<i>Araliaceae</i>	Leaf	As <i>pandingingi</i> , to pray and ask for God's protection

Activity	Plant Used			Part Used	Advantage
	Local name	Binomial	Family		
					for God's protection

A'paruntu pa'nganro ceremony is the inaugural compliance of villagers led by Ammatoa. That ceremony is held three or seven years after the indigenous leader considered virtuous in daily life aged 40 or older. Plants used as *pandingingini* to ask for prayer and protection of God are betel leaf, areca leaf, java tea, *kalanchoe*. Areca leaves are used made baskets or mats as many as 500 pieces. It is to seek blessings and inaugurate piety and intelligence of indigenous leader for doing blessingness over the world. After ceremony is finish, they will be given the title Puta (for man) and Jaja (for woman).

CONCLUSION

1. Plant species used in traditional ceremonies at Tanah Toa consists of 26 species and 17 Family
2. Part used are the roots (radix), stems (caulis), leave (folium), flowers (flos) and fruit (fructus)

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